

Aulus Gellius.

A V L I G E L L I I †

NOCTES ATTICAE.

QVA FIERI POTUIT RE-
COGNITIONE, AD OPTIMA

EXEMPLARIA NOVISSIME

bona fide redditæ.

CUM GEMINO INDICE, ET

Græcarum dictionum uersione.



V E N E T I I S

Apud Georgium de Caballis M D LXV.

PRAEFATIO

- 1 *** iucundiora alia reperiri queunt, ad hoc ut libe-
ris quoque meis partae istiusmodi remissiones essent,
quando animus eorum interstitutione aliqua negotiorum
2 data laxari indulgerique potuisset. Usi autem sumus
ordine rerum fortuito, quem antea in excerpando
feceramus. Nam proinde ut librum quemque in
manus ceperam seu Graecum seu Latinum vel quid
memoratu dignum audieram, ita quae libitum erat,
cuius generis cumque erant, indistincte atque
promisce annotabam eaque mihi ad subsidium
memoriae quasi quoddam litterarum penus reconde-
bam, ut quando usus venisset aut rei aut verbi, cuius
me repens forte oblivio tenuisset, et libri ex quibus
ea sumpseram non adessent, facile inde nobis inventu
atque depromptu foret.
- 3 Facta igitur est in his quoque commentariis eadem
rerum disparilitas quae fuit in illis annotationibus
pristinis, quas breviter et indigeste et incondite ex ¹
4 eruditionibus lectionibusque variis feceramus. Sed
quoniam longinquis per hiemem noctibus in agro,
sicuti dixi, terrae Atticae commentationes hasce
ludere ac facere exorsi sumus, idcirco eas inscripsimus
Noctium esse Atticarum, nihil imitati festivitates in-

¹ *ex, added by J. F. Gronov.*

PREFACE

*** other more entertaining writings may be found,¹ in order that like recreation might be provided for my children, when they should have some respite from business affairs and could unbend and divert their minds. But in the arrangement of my material I have adopted the same haphazard order that I had previously followed in collecting it. For whenever I had taken in hand any Greek or Latin book, or had heard anything worth remembering, I used to jot down whatever took my fancy, of any and every kind, without any definite plan or order; and such notes I would lay away as an aid to my memory, like a kind of literary store-house, so that when the need arose of a word or a subject which I chanced for the moment to have forgotten, and the books from which I had taken it were not at hand, I could readily find and produce it.

It therefore follows, that in these notes there is the same variety of subject that there was in those former brief jottings which I had made without order or arrangement, as the fruit of instruction or reading in various lines. And since, as I have said, I began to amuse myself by assembling these notes during the long winter nights which I spent on a country-place in the land of Attica, I have therefore given them the title of *Attic Nights*, making no at-

¹ The beginning of the sentence is lost; the following final clause depends upon some such verb as *scripsi*.

PRAEFATIO

scriptionum quas plerique alii utriusque linguae
 5 scriptores in id genus libris fecerunt. Nam quia
 variam et miscellam et quasi confusaneam doctrinam
 conquisiverant, eo titulos quoque ad eam sententiam
 6 exquisitissimos indiderunt. Namque alii *Musarum*
 inscripserunt, alii *Silvarum*, ille Πέπλον, hic Ἀμαλθείας
 Κέρας, alius Κηρία, partim Λειμώνας, quidam *Lectionis*
Suae, alius *Antiquarum Lectionum* atque alius Ἀιθρῶν
 7 et item alius Εὐρημάτων. Sunt etiam qui Δύχious
 inscripserint, sunt item qui Στρωματείς, sunt adeo
 qui Πανδέκτας et Ἑλικῶνα et Προβλήματα et Ἐγχει-
 8 ρίδια et Παραξιφίδας. Est qui *Memoriales* titulum
 fecerit, est qui Πραγματικά et Πάρεργα et Διδασκαλικά,
 est item qui *Historiae Naturalis*, et¹ Παντοδαπῆς Ἱστο-
 ρίας, est praeterea qui *Pratum*, est itidem qui Πάγκαρ-
 πον, est qui Τόπων scripserit²; sunt item multi qui
 9 *Coniectanea*, neque item non sunt qui indices libris
 suis fecerint aut *Epistularum Moralium* aut *Epistoli-*
carum Quaestionum aut *Confusarum* et quaedam alia in-
 scripta nimis lepida multasque prorsum concinnitates
 10 redolentia. Nos vero, ut captus noster est, incuriose
 et inmediate ac prope etiam subrustice ex ipso loco
 ac tempore hibernarum vigiliarum *Atticas Noctes*

¹ et, *Skutsch*; est, ω.

² scripserit, *Petschenig*; scripsit, ω.

¹ *Silva*, and its Greek equivalent *Hyle* (Suet. *Gramm.* x), was used metaphorically of material in a rough form, and of hasty and more or less extempore productions; see Quint. x. 3. 17.

² Of the thirty titles cited by Gellius about one-half can be assigned to their authors, many of whom Gellius himself mentions in various parts of his work; see the Index. There are others which he undoubtedly used, but does not cite, such as the "Universal History" of Favorinus. "The Muses" refers not to Herodotus, who gave the name of a

PREFACE

tempt to imitate the witty captions which many other writers of both languages have devised for works of the kind. For since they had laboriously gathered varied, manifold, and as it were indiscriminate learning, they therefore invented ingenious titles also, to correspond with that idea. Thus some called their books "The Muses," others "Woods" ¹ one used the title "Athena's Mantle," another "The Horn of Amaltheia," still another "Honeycomb," several "Meads," one "Fruits of my Reading," another "Gleanings from Early Writers," another "The Nosegay," still another "Discoveries." Some have used the name "Torches," others "Tapestry," others "Repertory," others "Helicon," "Problems," "Handbooks" and "Daggers." One man called his book "Memorabilia," one "Principia," one "Incidentals," another "Instructions." Other titles are "Natural History," "Universal History," "The Field," "The Fruit-basket," or "Topics." Many have termed their notes "Miscellanies," some "Moral Epistles," "Questions in Epistolary Form," or "Miscellaneous Queries," and there are some other titles that are exceedingly witty and redolent of extreme refinement.² But I, bearing in mind my limitations, gave my work off-hand, without premeditation, and indeed almost in rustic fashion, the caption of *Attic Nights*, derived merely from the time and place of

Muse to each of the books of his "History," but to Aurelius Opilius, cited by Gellius in i. 25. 17. The "Silvæ" belong either to Valerius Probus (Suet. *Gramm.* 24) or to Ateius Philologus (id. 10); the "Silvæ" of Statius are of a different character. *Δειψών* was used by Pamphilus, by Gellius himself, and by Cicero of a work of a different kind; the Latin equivalent "Pratum" was used by Suetonius. For further information see the Index.

PRAEFATIO

inscripsimus, tantum ceteris omnibus in ipsius quoque inscriptionis laude cedentes, quantum cessimus in cura et elegantia scriptionis.

- 11 Sed ne consilium quidem in excerpendis notandisque rebus idem mihi, quod plerisque illis, fuit. Namque illi omnes et eorum maxime Graeci, multa et varia lectitantes, in quas res cumque inciderant, "alba," ut dicitur, "linea" sine cura discriminis solam copiam sectati converrebant, quibus in legendis ante animus senio ac taedio languebit quam unum alterumve reppererit quod sit aut voluptati legere aut cultui
12 legisse aut usui meminisse. Ego vero, cum illud Ephesii viri summe nobilis verbum cordi haberem, quod profecto ita est πολυμαθίῃ νόον οὐ διδάσκει, ipse quidem volvendis transeundisque multis admodum voluminibus per omnia semper negotiorum intervalla in quibus furari otium potui exercitus defessusque sum, sed modica ex his eaque sola accepi quae aut ingenia prompta expeditaque ad honestae eruditionis cupidinem utiliumque artium contemplationem celeri facilique compendio ducerent aut homines aliis iam vitae negotiis occupatos a turpi certe agrestique rerum atque verborum imperitia vindicarent.
- 13 Quod erunt autem in his commentariis pauca quaedam scrupulosa et anxia, vel ex grammatica vel ex dialectica vel etiam ex geometrica,¹ quodque erunt

¹ geometrica, ω ; geometria, γ (A. L. L. x, p. 240)

¹ A proverb of Greek origin, found in Sophocles, Frag. 307, Nauck²: οὐ μᾶλλον ἢ λευκῷ λίθῳ λευκὴ στᾶθμη. A builder's chalked line leaves no mark on white substances. The abbreviated form λευκὴ στᾶθμη (*alba linea*) in Plato, *Charm.* p. 154 B, and Lucil. 831, Marx.

PREFACE

my winter's vigils; I thus fall as far short of all other writers in the dignity too even of my title, as I do in care and in elegance of style.

Neither had I in making my excerpts and notes the same purpose as many of those whom I have mentioned. For all of them, and in particular the Greeks, after wide and varied reading, with a white line, as the saying goes,¹ that is with no effort to discriminate, swept together whatever they had found, aiming at mere quantity. The perusal of such collections will exhaust the mind through weariness or disgust, before it finds one or two notes which it is a pleasure to read, or inspiring to have read, or helpful to remember. I myself, on the contrary, having at heart that well-known saying of the famous Ephesian,² "Much learning does not make a scholar," did it is true busy and even weary myself in unrolling and running through many a scroll, working without cessation in all the intervals of business whenever I could steal the leisure; but I took few items from them, confining myself to those which, by furnishing a quick and easy short-cut, might lead active and alert minds to a desire for independent learning and to the study of the useful arts, or would save those who are already fully occupied with the other duties of life from an ignorance of words and things which is assuredly shameful and boorish.

Now just because there will be found in these notes some few topics that are knotty and troublesome, either from Grammar or Dialectics or even from Geometry, and because there will also be some

² Heracleitus, Frag. 16, Bywater. Cf. Aeschylus, Frag. 286: ὁ χρήσιμ' εἰδώς, οὐχ ὁ πολλ' εἰδώς σοφός.

PRAEFATIO

item paucula remotiora super augurio iure et pontificio, non oportet ea defugere, quasi aut cognitu non utilia aut perceptu difficilia. Non enim fecimus altos nimis et obscuros in his rebus quaestionum sinus, sed primitias quasdam et quasi libamenta ingenuarum artium dedimus, quae virum civiliter eruditum neque audisse umquam neque attigisse, si non inutile, at
14 quidem certe indecorum est. Ab his igitur, si cui forte nonnumquam tempus voluptasque erit lucubrationunculas istas cognoscere, petatum impetratumque volumus, ut in legendo quae pridem scierint non
15 aspernentur quasi nota invulgataque. Nam ecquid¹ tam remotum in litteris est quin id tamen complusculi sciant? Et satis hoc blandum est, non esse haec neque in scholis decantata neque in commentariis
16 protrita. Quae porro nova sibi ignotaque offenderint, aequum esse puto ut sine vano obtrectatu considerent an minutae istae admonitiones et pauxillulae nequam tamen sint vel ad alendum studium vescae vel ad oblectandum fovendumque animum frigidae, sed eius seminis generisque sint ex quo facile adolescant aut ingenia hominum vegetiora aut memoria adminiculatio aut oratio sollertior aut sermo incorruptior
17 aut delectatio in otio atque in ludo liberalior. Quae autem parum plana videbuntur aut minus plena in-

¹ ecquid, *Madvig*; et quid, *ω*.

PREFACE

little material of a somewhat recondite character about augural or pontifical law, one ought not therefore to avoid such topics as useless to know or difficult to comprehend. For I have not made an excessively deep and obscure investigation of the intricacies of these questions, but I have presented the first fruits, so to say, and a kind of foretaste of the liberal arts; and never to have heard of these, or come in contact with them, is at least unbecoming, if not positively harmful, for a man with even an ordinary education. Of those then, if such there be, who may perhaps sometimes have leisure and inclination to acquaint themselves with these lucubrations, I should like to ask and be granted the favour, that in reading of matters which they have known for a long time they shall not scorn them as commonplace and trite; for is there anything in literature so recondite as not to be known to a goodish many? In fact, I am sufficiently flattered if these subjects have not been repeated over and over again in the schools and become the common stock of commentaries. Furthermore, if my readers find anything new and unknown to them, I think it fair that they should not indulge in useless criticism, but should ask themselves whether these observations, slight and trifling though they be, are after all not without power to inspire study, or too dull to divert and stimulate the mind; whether on the contrary they do not contain the germs and the quality to make men's minds grow more vigorous, their memory more trustworthy, their eloquence more effective, their diction purer, or the pleasures of their hours of leisure and recreation more refined. But as to matters which seem too obscure, or not

xxxiii

PRAEFATIO

structaque, petimus, inquam, ut ea non docendi magis quam admonendi gratia scripta existiment et, quasi demonstratione vestigiorum contenti, persequantur ea post, si libebit, vel libris repertis vel magistris.

18 Quae vero putaverint reprehendenda, his, si audebunt, succenseant, unde ea nos accepimus; sed enim, si¹ quae aliter apud alium scripta legerint, ne iam statim temere² obstrepant, sed et rationes rerum et auctoritates hominum pensitent, quos illi quosque nos secuti sumus.

19 Erit autem id longe optimum, ut qui in lectitando, percontando,³ scribendo, commentando, numquam voluptates, numquam labores ceperunt, nullas hoc genus vigilias vigilarunt neque ullis inter eiusdem Musae aemulos certationibus disceptationibusque elimati sunt, sed intemperiarum negotiorumque pleni sunt, abeant⁴ a "Noctibus" his procul, atque alia sibi oblectamenta quaerant. Vetus adagium est :

Nil cum fidibus graculost,⁵ nihil cum amaracino sui.

20 Atque etiam, quo sit quorundam male doctorum hominum scaevitas et invidentia irritatior, mutuabor ex Aristophanae choro anapaesta pauca et quam ille homo festivissimus fabulae suae spectandae legem dedit, eandem ego commentariis his legendis dabo, ut ea ne attingat neve adeat profestum et profanum

¹ si, *added by Skutsch.*

² temere, *Carrio*; tempere, ω (tempore *R*).

³ percontando, *added by J. F. Gronov*; see note 4.

⁴ labeant percontando scribendo, ω . ⁵ graculos, ω .

¹ FPR, p. 56, Bährens. *Amaracinum* (sc. *unguentum*) was a perfumed oil from Cos (Pliny, *N.H.* xiii. 5). Marjoram (*amaracus*) was also used, alone or with other ingredients, in other unguents (Pliny, *N.H.* xiii. 13, 14).

PREFACE

presented in full enough detail, I beg once again that my readers may consider them written, not so much to instruct, as to give a hint, and that content with my, so to speak, pointing out of the path, they may afterwards follow up those subjects, if they so desire, with the aid either of books or of teachers. But if they find food for criticism, let them, if they have the courage, blame those from whom I drew my material ; or if they discover that different statements are made by someone else, let them not at once give way to hasty censure, but rather let them weigh the reasons for the statements and the value of the authorities which those other writers and which I have followed.

For those, however, who have never found pleasure nor busied themselves in reading, inquiring, writing and taking notes, who have never spent wakeful nights in such employments, who have never improved themselves by discussion and debate with rival followers of the same Muse, but are absorbed in the turmoil of business affairs—for such men it will be by far the best plan to hold wholly aloof from these “Nights” and seek for themselves other diversion. There is an old saying :

The daw knows naught of the lyre, the hog
naught of marjoram ointment.¹

Moreover, in order that the perversity and envy of certain half-educated men may be the more aroused, I shall borrow a few anapaests from a chorus of Aristophanes, and the conditions which that wittiest of men imposed for the viewing of his play, I shall lay down for the reading of these notes of mine : namely, that the profane and uninitiate throng, averse to the Muses’ play, shall neither touch nor

PRAEFATIO

21 vulgus, a ludo musico diversum. Versus legis datae
hi sunt :

Εὐφημεῖν χρὴ καξίστασθαι τοῖς ἡμετέροισι χοροῖσιν
 Ὅστις ἄπειρος τοιῶνδε λόγων ἢ γνώμη μὴ καθαρεύει
 Ἡ γενναίων ὄργια Μουσῶν μήτ' εἶδεν μήτ' ἐχόρευσει,
 Τούτοις αὐδῶ, καῦθις ἀπανδῶ, καῦθις τὸ τρίτον μάλ'
 ἀπανδῶ
 Ἐξίστασθαι μύσταισι χοροῖς, ὑμεῖς δ' ἀνεγείρετε μολπὴν
 Καὶ παννυχίδας τὰς ἡμετέρας, αἱ τῇδε πρέπουσιν ἐορτῇ.

- 22 Volumina commentariorum ad hunc diem viginti
 23 iam facta sunt. Quantum autem vitae mihi deinceps
 deum voluntate erit quantumque a tuenda re familiari
 procurandoque cultu liberorum meorum dabitur otium,
 ea omnia subsiciva et subsecundaria tempora ad colli-
 gendas huiuscemodi memoriarum delectatiunculas
 24 conferam. Progredietur ergo numerus librorum, diis
 bene iuvantibus, cum ipsius vitae quantuli quomque¹
 fuerint progressibus, neque longiora mihi dari spatia
 vivendi volo quam dum ero ad hanc quoque facultatem
 scribendi commentandique idoneus.
- 25 Capita rerum quae cuique commentario insunt, ex-
 posuimus hic universa, ut iam statim declaretur quid
 quo in libro quaeri inveniri que possit.

¹ quomque, *Skutsch* ; quique, *ω*.

¹ *Frogs*, 354 ff. 359 ff. ; Roger's translation.

PREFACE

approach them. The verses which contain those conditions run as follows :¹

All evil thought and profane be still :
far hence, far hence from our choirs depart,
Who knows not well what the Mystics tell,
or is not holy and pure of heart ;
Who ne'er has the noble revelry learned,
or danced the dance of the Muses high ;

* * * * *

I charge them once, I charge them twice,
I charge them thrice, that they draw not nigh
To the sacred dance of the Mystic choir.
But YE, my comrades, awake the song,
The night-long revels of joy and mirth
which ever of right to our feast belong.

Up to the present day I have already completed twenty books of notes. As much longer life as the Gods' will shall grant me, and as much respite as is given me from managing my affairs and attending to the education of my children, every moment of that remaining and leisure time I shall devote to collecting similar brief and entertaining memoranda. Thus the number of books, given the Gods' gracious help, will keep pace with the years of life itself, however many or few they may be, nor have I any desire to be allotted a longer span of existence than so long as I retain my present ability to write and take notes.

Summaries of the material to be found in each book of my Commentaries I have here placed all together, in order that it may at once be clear what is to be sought and found in every book.

CAPITULA LIBRI PRIMI¹

	PAGINA
I. Quali proportione quibusque collectionibus Plutarchus ratiocinatum esse Pythagoram philosophum dixerit de comprehendenda corporis proceritate qua fuit Hercules, cum vitam inter homines viveret	2
II. Ab Herode Attico C. V. tempestive deprompta in quendam iactantem et gloriosum adulescentem, specie tantum philosophiae sectatorem, verba Epicleti Stoici, quibus festiviter a vero Stoico seiunxit vulgus loquacium nebulonum qui se Stoicos nuncuparent	4
III. Quod Chilo Lacedaemonius consilium anceps pro salute amici cepit; quodque est circumspecte et anxie considerandum an pro utilitatibus amicorum delinquendum aliquando sit; notataque inibi et relata quae et Theophrastus et M. Cicero super ea re scripserunt	10
IV. Quam tenuiter curioseque exploraverit Antonius Iulianus in oratione M. Tullii verbi ab eo mutati argutiam	24
V. Quod Demosthenes rhetor cultu corporis atque vestitu probris obnoxio infamique munditia fuit; quodque item Hortensius orator, ob eiusmodi munditias gestumque in agendo histrionicum, Dionysiae saltatriculae cognomento compellatus est	28
VI. Verba ex oratione Metelli Numidici quam dixit in censura ad populum, cum eum ad uxores ducendas adhortaretur; eaque oratio quam ob causam reprehensa et quo contra modo defensa sit	30

¹ For variants see the chapters to which the headings belong. The headings are divided among the separate volumes.

CHAPTER HEADINGS OF BOOK I

	PAGE
I. Plutarch's account of the method of comparison and the calculations which the philosopher Pythagoras used in determining the great height of Hercules, while the hero was living among men	3
II. The apt use made by Herodes Atticus, the ex-consul, in reply to an arrogant and boastful young fellow, a student of philosophy in appearance only, of the passage in which Epictetus the Stoic humorously set apart the true Stoic from the mob of prating triflers who called themselves Stoics .	5
III. The difficult decision which the Lacedaemonian Chilo made to save a friend; and that one should consider scrupulously and anxiously whether one ought ever to do wrong in the interest of friends, with notes and quotations on that subject from the writings of Theophrastus and Marcus Cicero . .	11
IV. The care and fine taste with which Antonius Julianus examined the artful substitution of one word for another by Marcus Cicero in one of his orations	25
V. That the orator Demosthenes was criticized because of his care for his person and attire, and taunted with foppishness; and that the orator Hortensius also, because of similar foppishness and the use of theatrical gestures when he spoke, was nicknamed Dionysia the dancing-girl	29
VI. An extract from the speech delivered to the people by Metellus Numidicus when he was censor, urging them to marry; why that speech has been criticized and how on the contrary it has been defended . .	31

CAPITULA

PAGINA

VII. In hisce verbis Ciceronis ex oratione quinta in Verrem, "hanc sibi rem praesidio sperant futurum," neque mendum esse neque vitium errareque istos qui bonos libros violant et "futuram" scribunt; atque ibi de quodam alio Ciceronis verbo dictum, quod probe scriptum perperam mutatur; et aspersa pauca de modulis numerisque orationis, quos Cicero avidè sectatus est	34
VIII. Historia in libris Sotionis philosophi reperta super Laide meretrice et Demosthene rhetore . . .	42
IX. Quis modus fuerit, quis ordo disciplinae Pythagoricae, quantumque temporis imperatum observatumque sit discendi simul ac tacendi	44
X. Quibus verbis compellaverit Favorinus philosophus adolescentem casce nimis et prisce loquentem . . .	50
XI. Quod Thucydides, scriptor inclitus, Lacedaemonios in acie non tuba, sed tibiis esse usos dicit, verbaque eius super ea re posita; quodque Herodotus Alyattem regem fidicinas in procinctu habuisse tradit; atque inibi quaedam notata de Gracchi fistula contionaria	52
XII. Virgo Vestae quid aetatis et ex quali familia et quo ritu quibusque caerimoniis et religionibus ac quo nomine a pontifice maximo capiatur, et quo statim iure esse incipiat simul atque capta est; quodque, ut Labeo dicit, nec intestato cuiquam nec eius intestatae quisquam iure heres est . . .	58
XIII. Quaesitum esse in philosophia, quidnam foret in recepto mandato rectius, idne omnino facere quod mandatum est, an nonnumquam etiam contra, si id	

CHAPTER HEADINGS

	PAGE
VII. In these words of Cicero, from his fifth oration <i>Against Verres</i> , <i>hanc sibi rem praesidio sperant futurum</i> , there is no error in writing or grammar, but those are wrong who do violence to good copies by writing <i>futuram</i> ; and in that connection mention is also made of another word of Cicero's which, though correct, is wrongly changed; with a few incidental remarks on the melody and cadence of periods for which Cicero earnestly strove	35
VIII. An anecdote found in the works of the philosopher Sotion about the courtesan Lais and the orator Demosthenes	43
IX. What the method and what the order of the Pythagorean training was, and the amount of time which was prescribed and accepted as the period for merely learning and at the same time keeping silence	45
X. In what terms the philosopher Favorinus rebuked a young man who used language that was too old-fashioned and archaic	51
XI. The statement of the celebrated writer Thucydides, that the Lacedaemonians in battle used pipes and not trumpets, with a citation of his words on that subject; and the remark of Herodotus that king Alyattes had female lyre-players as part of his military equipment; and finally, some notes on the pipe used by Gracchus when addressing assemblies	53
XII. At what age, from what kind of family, by what rites, ceremonies and observances, and under what title a Vestal virgin is "taken" by the chief pontiff; what legal privileges she has immediately upon being chosen; also that, according to Labeo, she is legally neither heir of an intestate person, nor is anyone her heir, in case she dies without a will	59
XIII. On the philosophical question, what would be more proper on receipt of an order—to do scrupulously what was commanded, or sometimes	

CAPITULA

PAGINA

speres ei qui mandavit utilius fore; superque ea
quaestione expositae diversae sententiae . . . 64

XIV. Quid dixerit feceritque C. Fabricius, magna vir
gloria magnisque rebus gestis, sed familiae pecuni-
aeque inops, cum ei Samnites tamquam indigenti
grave aurum donarent . . . 70

XV. Quam inportunum vitium plenumque odii sit
futilis inanisque loquacitas, et quam multis in
locis a principibus utriusque linguae viris detesta-
tione iusta culpata sit . . . 72

XVI. Quod verba istaec Quadrigari ex *Annali* tertio,
“ibi mille hominum occiditur,” non licenter neque
de poetarum figura, sed ratione certa et proba
grammaticae disciplinae dicta sunt . . . 80

XVII. Quanta cum animi aequitate toleraverit Socrates
uxoris ingenium intractabile; atque inibi, quid M.
Varro in quadam satura de officio mariti scripserit . . . 84

XVIII. Quod M. Varro in quarto decimo *Humanarum*
L. Aelium magistrum suum in ἐτυμολογία falsa re-
prehendit; quodque idem Varro in eodem libro
falsum furis ἔτυμον dicit . . . 86

XIX. Historia super libris Sibyllinis ac de Tarquinio
Superbo rege . . . 88

XX. Quid geometrae dicant ἐπίπεδον, quid στερεόν,
quid κύβον, quid γραμμήν; quibusque ista omnia
Latinis vocabulis appellentur . . . 90

XXI. Quod Iulius Hyginus affirmatissime contendit,
legisse se librum P. Vergilii domesticum, ubi
scriptum esset “et ora tristia temptantum sensus
torquebit amaror,” non quod vulgus legeret “sensu
torquebit amaro” . . . 94

CHAPTER HEADINGS

	PAGE
even to disobey, in the hope that it would be more advantageous to the giver of the order; and an exposition of varying views on that subject . . .	65
XIV. What was said and done by Gaius Fabricius, a man of great renown and great deeds, but of simple establishment and little money, when the Samnites offered him a great amount of gold, in the belief that he was a poor man	71
XV. What a tiresome and utterly hateful fault is vain and empty loquacity, and how often it has been censured in deservedly strong language by the greatest Greek and Latin writers	73
XVI. That those words of Quadrigarius in the third book of his <i>Annals</i> , "there a thousand of men is killed," are not used arbitrarily or by a poetic figure, but in accordance with a definite and approved rule of the science of grammar	81
XVII. The patience with which Socrates endured his wife's shrewish disposition; and in that connection what Marcus Varro says in one of his satires about the duty of a husband	85
XVIII. How Marcus Varro, in the fourteenth book of his <i>Antiquities of Man</i> , criticizes his master Lucius Aelius for a false etymology; and how Varro in his turn, in the same book, gives a false origin for <i>fur</i>	87
XIX. The story of king Tarquin the Proud and the Sibylline Books	89
XX. On what the geometers call ἐπίπεδος, στερεός, κύβος and γραμμή, with the Latin equivalents for all those terms	91
XXI. The positive assertion of Julius Hyginus that he had read a manuscript of Virgil from the poet's own household, in which there was written <i>et ora tristia temptantum sensus torquebit amaror</i> , and not the usual reading, <i>sensu torquebit amaro</i>	95

CAPITULA

PAGINA

XXII. An qui causas defendit recte Latineque dicat "superesse se" is quos defendit; et "superesse" proprie quid sit	96
XXIII. Quis fuerit Papirius Praetextatus; quae istius causa cognomenti sit; historiaque ista omnis super eodem Papirio cognitu iucunda	104
XXIV. Tria epigrammata trium veterum poetarum, Naevii, Plauti, Pacuvii, quae facta ab ipsis sepul- cris eorum incisa sunt	108
XXV. Quibus verbis M. Varro indutias definierit; quaesitumque inibi curiosius quaenam ratio sit vocabuli indutiarum	110
XXVI. Quem in modum mihi Taurus philosophus re- sponderit percontanti an sapiens irasceret	114

CAPITULA LIBRI SECUNDI

I. Quo genere solitus sit philosophus Socrates exercere patientiam corporis; deque eiusdem viri temperantia	122
II. Quae ratio observatioque officiorum esse debeat inter patres filiosque in discumbendo sedendoque atque id genus rebus domi forisque, si filii magis- tratus sunt et patres privati; superque ea re Tauri philosophi dissertatio et exemplum ex historia Romana petitum	124
III. Qua ratione verbis quibusdam vocabulisque veteres immiserint h litterae spiritum	128
IV. Quam ob causam Gavius Bassus genus quoddam iudicii "divinationem" appellari scripserit; et quam alii causam esse eiusdem vocabuli dixerint	130
V. Quam lepide signateque dixerit Favorinus philo- sophus quid intersit inter Platonis et Lysiae orationem	132

CHAPTER HEADINGS

	PAGE
XXII. Whether it is correct Latin for counsel for the defence to say <i>superesse se</i> of those whom he is defending; and the proper meaning of <i>superesse</i>	97
XXIII. Who Papirius Praetextatus was; the reason for that surname; and the whole of the entertaining story about that same Papirius	105
XXIV. Three epitaphs of three early poets, Naevius, Plautus and Pacuvius, composed by themselves and inscribed upon their tombs	109
XXV. Marcus Varro's definition of the word <i>indutiae</i> ; to which is added a careful investigation of the derivation of the word	111
XXVI. The answer of the philosopher Taurus, when I asked him whether a wise man ever got angry	115

BOOK II

I. How Socrates used to train himself in physical endurance; and of the temperate habits of that philosopher	123
II. What rules of courtesy should be observed by fathers and sons in taking their places at table, keeping their seats, and similar matters at home and elsewhere, when the sons are magistrates and the fathers private citizens; and a discourse of the philosopher Taurus on this subject, with an illustration taken from Roman history	125
III. For what reason our forefathers inserted the aspirate <i>h</i> in certain verbs and nouns	129
IV. The reason given by Gavius Bassus for calling a certain kind of judicial inquiry <i>divinatio</i> ; and the explanation that others have given of the same term	131
V. How elegantly and clearly the philosopher Favorinus described the difference between the style of Plato and that of Lysias	133

CAPITULA

PAGINA

VI. Quibus verbis ignaviter et abiecte Vergilius usus esse dicatur; et quid his qui improbe id dicunt respondeatur	132
VII. De officio erga patres liberorum; deque ea re ex philosophiae libris, in quibus scriptum quaesitumque est an omnibus patris iussis obsequendum sit	142
VIII. Quod parum aequa reprehensio Epicuri a Plutarcho facta sit in synlogismi disciplina	146
IX. Quod idem Plutarchus evidenti calumnia verbum ab Epicuro dictum insectatus sit	148
X. Quid sint favisae Capitolinae; et quid super eo verbo M. Varro Servio Sulpicio quaerenti rescripserit	150
XI. De Sicinio Dentato egregio bellatore multa memoratu digna	152
XII. Considerata perpensaque lex quaedam Solonis, speciem habens primorem iniquae iniustaeque legis, sed ad usum et emolumentum salubritatis penitus reperta	154
XIII. Liberos in multitudinis numero etiam unum filium filiamve veteres dixisse	158
XIV. Quod M. Cato, in libro qui inscriptus est <i>Contra Tiberium Exulem</i> , "stitisses vadimonium" per "i" litteram dicit, non "stetisses"; eiusque verbi ratio reddita	158
XV. Quod antiquitus aetati senectae potissimum habiti sint ampli honores; et cur postea ad maritos et ad patres idem isti honores delati sint; atque ibi de capite quaedam legis Iuliae septimo	160
XVI. Quod Caesellius Vindex a Sulpicio Apollinari reprehensus est in sensus Vergiliani enarratione	162
XVII. Cuiusmodi esse naturam quarundam praepositionum M. Cicero animadverterit; disceptatumque ibi super eo ipso quod Cicero observaverat	166

CHAPTER HEADINGS

	PAGE
·VI. On some words which Virgil is asserted to have used carelessly and negligently ; and the answer to be made to those who bring this false charge . . .	133
VII. Of the obedience of children to their parents ; and quotations on this subject from the writings of the philosophers, in which it is inquired whether all a father's commands should be obeyed	143
VIII. The unfairness of Plutarch's criticism of Epicurus' knowledge of the syllogism	147
IX. How the same Plutarch, with obvious captiousness, criticized the use of a word by Epicurus . . .	149
X. The meaning of <i>favisae Capitolinae</i> ; and what Marcus Varro replied to Servius Sulpicius, who asked him about that term	151
XI. Numerous important details about Sicinius Dentatus, the distinguished warrior	153
XII. A law of Solon, the result of careful thought and consideration, which at first sight seems unfair and unjust, but on close examination is found to be altogether helpful and salutary	155
XIII. That the earlier writers use <i>liberi</i> in the plural number even of a single son or daughter . . .	159
XIV. That Marcus Cato, in the speech entitled <i>Against the Exile Tiberius</i> , says <i>stittisses vadimonium</i> with an <i>i</i> , and not <i>stetisses</i> ; and the explanation of that word	159
XV. To what extent in ancient days it was to old age in particular that high honours were paid ; and why it was that later those same honours were extended to husbands and fathers ; and in that connection some provisions of the seventh section of the Julian Law	161
XVI. Sulpicius Apollinaris' criticism of Caesellius Vindex for his explanation of a passage in Virgil .	163
XVII. Marcus Cicero's observations on the nature of certain prepositions ; to which is added a discussion of the particular feature which Cicero had observed	167

CAPITULA

PAGINA

XVIII. Quod Phaedon Socraticus servus fuit ; quodque item alii complusculi servitutem servierunt . . .	170
XIX. "Rescire" verbum quid sit ; et quam habeat veram atque propriam significationem . . .	172
XX. Quae volgo dicuntur "vivaria," id vocabulum veteres non dixisse ; et quid pro eo P. Scipio in oratione ad populum, quid postea M. Varro in libris <i>De Re Rustica</i> dixerit . . .	176
XXI. Super eo sidere quod Graeci <i>ἀμαξαν</i> , nos "septentriones" vocamus ; ac de utriusque vocabuli ratione et origine . . .	178
XXII. De vento "Iapyge" deque aliorum ventorum vocabulis regionibusque accepta ex Favorini sermonibus . . .	182
XXIII. Consultatio diiudicatioque locorum facta ex comoedia Menandri et Caecilii, quae <i>Plocium</i> inscripta est . . .	192
XXIV. De vetere parsimonia ; deque antiquis legibus sumptuariis . . .	202
XXV. Quid Graeci <i>ἀναλογία</i> , quid contra <i>ἀνωμαλία</i> vocent . . .	208
XXVI. Sermones M. Frontonis et Favorini philosophi de generibus colorum vocabulisque eorum Graecis et Latinis ; atque inibi color spadix cuiusmodi sit .	210
XXVII. Quid T. Castricius existimarit super Sallustii verbis et Demosthenis, quibus alter Philippum descripsit, alter Sertorium . . .	218
XXVIII. Non esse compertum cui deo rem divinam fieri oporteat, cum terra movet . . .	220
XXIX. Apologus Aesopi Phrygis memoratu non inutilis . . .	222
XXX. Quid observatum sit in undarum motibus, quae in mari alio atque alio modo fiunt austris flantibus aquilonibusque . . .	228

CHAPTER HEADINGS

	PAGE
XVIII. That Phaedo the Socratic was a slave; and that several others also were of that condition . . .	171
XIX. On the nature of the verb <i>rescire</i> ; and its true and distinctive meaning	173
XX. That for what we commonly call <i>vivaria</i> the earlier writers did not use that term; and what Publius Scipio used for that word in his speech to the people, and afterwards Marcus Varro in his work <i>On Farming</i>	177
XXI. About the constellation which the Greeks call ἄμαξα and the Romans <i>septentriones</i> ; and as to the origin and meaning of both those words . . .	179
XXII. Information about the wind called Iapyx and about the names and quarters of other winds, derived from the discourse of Favorinus	183
XXIII. A discussion and comparison of passages taken from the comedy of Menander and that of Caecilius, entitled <i>Plocium</i>	193
XXIV. On the ancient frugality; and on early sumptuary laws	203
XXV. What the Greeks understand by ἀναλογία and, on the contrary, by ἀνωμαλία	209
XXVI. Discourses of Marcus Fronto and the philosopher Favorinus on the varieties of colours and their Greek and Latin names; and incidentally, the nature of the colour <i>spadix</i>	211
XXVII. The criticism of Titus Castricius passed upon passages from Sallust and Demosthenes, in which the one described Philip, the other Sertorius . . .	219
XXVIII. That it is uncertain to which deity sacrifice ought to be offered when there is an earthquake . .	221
XXIX. A fable of the Phrygian Aesop, which is well worth telling	223
XXX. An observation on the waves of the sea, which take one form when the wind is from the south, and another when it is from the north	229

xlix

CAPITULA

CAPITULA LIBRI TERTII

	PAGINA
I. Quaesitum atque tractatum quam ob causam Sallustius avaritiam dixerit non animum modo virilem, sed corpus quoque ipsum effeminare . . .	234
II. Quemnam esse natalem diem M. Varro dicat, qui ante noctis horam sextam postve eam nata sunt; atque inibi de temporibus terminisque dierum qui civiles nominantur et usquequaque gentium varie observantur; et praeterea quid Q. Mucius scripserit super ea muliere quae a marito non iure se usurpavisset, quod rationem civilis anni non habuerit .	238
III. De noscendis explorandisque Plauti comoediis, quoniam promisce verae atque falsae nomine eius inscriptae feruntur; atque inibi, quod Plautus in pistrino et Naevius in carcere fabulas scriptitarint	244
IV. Quod P. Africano et aliis tunc viris nobilibus ante aetatem senectam barbam et genas radere mos patrius fuit	252
V. Deliciarum vitium et mollities oculorum et corporis ab Arcesila philosopho cuidam obprobata acerbè simul et festiviter	252
VI. De vi atque natura palmae arboris, quod lignum ex ea ponderibus positis renitatur	254
VII. Historia ex annalibus sumpta de Q. Caedicio tribuno militum; verbaque ex <i>Originibus</i> M. Catonis apposita, quibus Caedici virtutem cum Spartano Leonida aequiperat	254
VIII. Litterae eximiae consulum C. Fabricii et Q. Aemilii ad regem Pyrrum, a Q. Claudio scriptore historiarum in memoriam datae	260
IX. Quis et cuiusmodi fuerit qui in proverbio fertur equus Seianus; et qualis color equorum sit qui	

CHAPTER HEADINGS

BOOK III

	PAGE
I. A discussion of the question why Sallust said that avarice renders effeminate, not only a manly soul, but also the very body itself	235
II. Which was the birthday, according to Marcus Varro, of those born before the sixth hour of the night, or after it ; and in that connection, concerning the duration and limits of the days that are termed "civil" and are reckoned differently all over the world ; and in addition, what Quintus Mucius wrote about that woman who claimed freedom from her husband's control illegally, because she had not taken account of the civil year .	239
III. On investigating and identifying the comedies of Plautus, since the genuine and spurious without distinction are said to have been inscribed with his name ; and further, as to the report that Plautus wrote plays in a bakery, and Naevius in prison .	245
IV. That it was an inherited custom of Publius Africanus and other distinguished men of his time to shave their beard and cheeks	253
V. How the philosopher Archilaus severely yet humorously taunted a man with the vice of voluptuousness and with unmanliness of expression and conduct	253
VI. On the natural strength of the palm-tree ; for when weights are placed upon its wood, it resists their pressure	255
VII. A tale from the annals about Quintus Caedicius, tribune of the soldiers ; and a passage from the <i>Origins</i> of Cato, in which he likens the valour of Caedicius to that of the Spartan Leonidas . .	255
VIII. A fine letter of the consuls Gaius Fabricius and Quintus Aemilius to king Pyrrhus, recorded by the historian Quintus Claudius	261
IX. The characteristics of the horse of Seius, which is mentioned in the proverb ; and as to the colour of	

CAPITULA

	PAGINA
“spadices” vocantur; deque istius vocabuli ratione	262
X. Quod est quaedam septenarii numeri vis et facultas in multis naturae rebus animadversa, de qua M. Varro in <i>Hebdomadibus</i> disserit copiose	266
XI. Quibus et quam frivolis argumentis Accius in <i>Didascalicis</i> utatur, quibus docere nititur Hesiodum esse quam Homerum natu antiquiorem	274
XII. Largum atque avidum bibendi a P. Nigidio, doctissimo viro, nova et prope absurda vocabuli figura “bibosum” dictum	276
XIII. Quod Demosthenes etiamtum adulescens, cum Platonis philosophi discipulus foret, audito forte Callistrato rhetore in contione populi, destitit a Platone et sectatus Callistratum est	276
XIV. “Dimidium librum legi” aut “dimidiam fabulam audivi” aliaque huiuscemodi qui dicat, vitiose dicere; eiusque vitii causas reddere M. Varronem; nec quemquam veterem hisce verbis ita usum esse	278
XV. Extare in litteris perque hominum memorias tra- ditum, quod repente multis mortem attulit gaudium ingens insperatum, interclusa anima et vim magni novique motus non sustinente	284
XVI. Temporis varietas in puerperis mulierum quaenam sit a medicis et a philosophis tradita; atque inibi poetarum quoque veterum super eadem re opiniones multaque alia auditu atque memoratu digna; verbaque ipsa Hippocratis medici ex libro illius sumpta qui inscriptus est Περὶ Τροφῆς	286
XVII. Id quoque esse a gravissimis viris memoriae mandatum, quod tris libros Plato Philolai Pythagorici et Aristoteles pauculos Speusippi philosophi mercati sunt pretiis fidem non capientibus	298

CHAPTER HEADINGS

	PAGE
the horses which are called <i>spadices</i> ; and the explanation of that term	263
X. That in many natural phenomena a certain power and efficacy of the number seven has been observed, concerning which Marcus Varro discourses at length in his <i>Hebdomades</i>	267
XI. The weak arguments by which Accius in his <i>Didascalica</i> attempts to prove that Hesiod was earlier than Homer	275
XII. That Publius Nigidius, a man of great learning, applied <i>bibosus</i> to one who was given to drinking heavily and greedily, using a new, but hardly rational, word-formation	277
XIII. How Demosthenes, while still young and a pupil of the philosopher Plato, happening to hear the orator Callistratus addressing the people, deserted Plato and became a follower of Callistratus	277
XIV. That whoever says <i>dimidium librum legi</i> or <i>dimidiam fabulam audiri</i> , and uses other expressions of that kind, speaks incorrectly; and that Marcus Varro gives the explanation of that error; and that no early writer has used such phraseology	279
XV. That it is recorded in literature and handed down by tradition, that great and unexpected joy has brought sudden death to many, since the breath of life was stifled and could not endure the effects of an unusual and strong emotion	285
XVI. The variations in the periods of gestation reported by physicians and philosophers; and incidentally, the views also of the ancient poets on that subject with many other noteworthy and interesting particulars; and the words of the physician Hippocrates, quoted verbatim from his book entitled <i>Περὶ Τροφῆς</i>	287
XVII. The statement of men of the highest authority that Plato bought three books of Philolaus the Pythagorean, and that Aristotle purchased a few books of the philosopher Speusippus, at prices beyond belief	299

CAPITULA

PAGINA

- XVIII. Quid sint “pedari senatores” et quam ob causam ita appellati; quamque habeant originem verba haec ex edicto tralatitio consulum: “senatores quibusque in senatu sententiam dicere licet” . . . 300
- XIX. Qua ratione Gavius Bassus scripserit “parcum” hominem appellatum et quam esse eius vocabuli causam putarit; et contra, quem in modum quibusque verbis Favorinus hanc traditionem eius eluserit 302

CAPITULA LIBRI QUARTI

- I. Sermo quidam Favorini philosophi cum grammatico iactantiore factus in Socraticum modum; atque ibi in sermone dictum quibus verbis “penus” a Q. Scaevola definita sit; quodque eadem definitio culpatam reprehensamque est 308
- II. Morbus et vitium quid differat et quam vim habeant vocabula ista in edicto aedilium; et an eunuchus et steriles mulieres redhiberi possint; diversaeque super ea re sententiae 316
- III. Quod nullae fuerint rei uxoriae actiones in urbe Roma ante Carvilianum divortium; atque inibi, quid sit proprie paellex quaeque eius vocabuli ratio sit 322
- IV. Quid Servius Sulpicius, in libro qui est *De Dotibus*, scripserit de iure atque more veterum sponsaliorum 324
- V. Historia narrata de perfidia aruspicum Etruscorum; quodque ob eam rem versus hic a pueris Romae urbe tota cantatus est: “Malum consilium consulti pessimum est” 326
- VI. Verba veteris senatusconsulti posita, quo decretum est hostiis maioribus expiandum, quod in sacrario hastae Martiae movissent; atque ibi enarratum quid sint “hostiae succidaneae,” quid item “porca

CHAPTER HEADINGS

	PAGE
XVIII. What is meant by <i>pedari senatores</i> , and why they are so called ; also the origin of these words in the customary edict of the consuls : "senators and those who are allowed to speak in the House."	301
XIX. Why, according to Gavius Bassus, a man is called <i>parcus</i> and what he thought to be the derivation of that word ; and how, on the contrary, and in what language, Favorinus made fun of that explanation of his	303

BOOK IV

I. A discourse of the philosopher Favorinus carried on in the Socratic manner with an over-boastful grammarian ; and in that discourse we are told how Quintus Scaevola defined <i>penus</i> ; and that this same definition has been criticized and rejected	309
II. On the difference between a disease and a defect, and the force of those terms in the aediles' edict ; also whether eunuchs and barren women can be returned, and the various views as to that question	317
III. That before the divorce of Carvilius there were no lawsuits about a wife's dowry in the city of Rome ; further, the proper meaning of the word <i>paetex</i> and its derivation	323
IV. What Servius Sulpicius wrote in his work <i>On Dowries</i> about the law and usage of betrothals in early times	325
V. A story which is told of the treachery of Etruscan diviners ; and how because of that circumstance the boys at Rome chanted this verse all over the city : "Bad counsel to the giver is most ruinous"	327
VI. A quotation from an early decree of the senate, which provided that sacrifice should be made with full-grown victims because the spears of Mars had moved in the sanctuary ; also an explanation of the meaning of <i>hostiae succidancae</i> and likewise of	

CAPITULA

	PAGINA
praecidaneae"; et quod Capito Ateius ferias quasdam "praecidaneas" appellavit.	330
VII. De epistula Valerii Probi grammatici ad Marcel- lum scripta super accentu nominum quorundam Poenicorum	334
VIII. Quid C. Fabricius de Cornelio Rufino homine avaro dixerit, quem, cum odisset inimicusque esset, designandum tamen consulem curavit . . .	336
IX. Quid significet proprie "religiosus"; et in quae diverticula significatio istius vocabuli flexa sit; et verba Nigidii Figuli ex <i>Commentariis</i> eius super ea re sumpta.	338
X. Quid observatum de ordine rogandarum in senatu sententiarum; iurgiumque in senatu C. Caesaris consulis et M. Catonis, diem dicendo eximentis . .	344
XI. Quae qualiaque sint quae Aristoxenus quasi magis comperta de Pythagora memoriae mandavit; et quae item Plutarchus in eundem modum de eodem Pythagora scripserit	346
XII. Notae et animadversiones censoriae in veteribus monumentis repertae memoria dignae	352
XIII. Quod incentiones quaedam tibiaram certo modo factae ischiacis mederi possunt	352
XIV. Narratur historia de Hostilio Mancino aedili cur. et Manilia meretrice; verbaque decreti tribunorum ad quos a Manilia provocatum est	354
XV. Defensa a culpa sententia ex historia Sallustii, quam iniqui eius cum insectatione maligni repre- henderint	356
XVI. De vocabulis quibusdam a Varrone et Nigidio contra cotidiani sermonis consuetudinem declinatis; atque inibi id genus quaedam cum exemplis veterum relata	358

CHAPTER HEADINGS

	PAGE
<i>porca praecidanea</i> ; and further, that Ateius Capito called certain holidays <i>praecidaneae</i>	331
VII. On a letter of the grammarian Valerius Probus, written to Marcellus, regarding the accent of certain Punic names	335
VIII. What Gaius Fabricius said of Cornelius Rufinus, an avaricious man, whose elevation to the consulship he supported, although he hated him and was his personal enemy	337
IX. On the proper meaning of <i>religiosus</i> ; and what changes the meaning of that word has undergone; and remarks of Nigidius Figulus on that subject, drawn from his <i>Commentaries</i>	339
X. The order observed in calling upon senators for their opinions; and the altercation in the senate between Gaius Caesar, when consul, and Marcus Cato, who tried to use up the whole day in talk	345
XI. The nature of the information which Aristoxenus has handed down about Pythagoras on the ground that it was more authoritative; and also what Plutarch wrote in the same vein about that same Pythagoras	347
XII. Instances of disgrace and punishment inflicted by the censors, found in ancient records and worthy of notice	353
XIII. On the possibility of curing gout by certain melodies played in a special way on the flute	353
XIV. A story told of Hostilius Mancinus, a curule aedile, and the courtesan Manilia; and the words of the decree of the tribunes to whom Manilia appealed	355
XV. The defence of a passage in the historical works of Sallust, which his enemies attacked in a spirit of malicious criticism	357
XVI. On the inflection of certain words by Varro and Nigidius contrary to everyday usage; and also a quotation of some instances of the same kind from early writers, with examples	359

CAPITULA

	PAGINA
XVII. De natura quarundam particularum quae prae-positae verbis intendi atque produci barbare et inscite videntur, exemplis rationibusque plusculis disceptatum	362
XVIII. De P. Africano superiore sumpta quaedam ex annalibus memoratu dignissima	368
XIX. Quid M. Varro in <i>Logistorico</i> scripserit de moderando victu puerorum inpubium	372
XX. Notati a censoribus qui audientibus iis dixerant ioca quaedam intempestiviter; ac de eius quoque nota deliberatum qui steterat forte apud eos oscitabundus	372

CAPITULA LIBRI QUINTI

I. Quod Musonius philosophus reprehendit improbat-que laudari philosophum disserentem a vociferantibus et in laudando gestientibus	380
II. Super equo Alexandri regis, qui Bucephalas appellatus est	382
III. Quae causa quodque initium fuisse dicatur Protagorae ad philosophiae litteras adeundi	384
IV. De verbo “duovicesimo,” quod vulgo incognitum est, a viris doctis multifariam in libris scriptum est	386
V. Cuiusmodi ioco incavillatus sit Antiochum regem Poenus Hannibal	388
VI. De coronis militaribus; quae sit earum triumphalis, quae obsidionalis, quae civica, quae muralis, quae castrensis, quae navalis, quae ovalis, quae olcaginea	390
VII. “Personae” vocabulum quam lepide interpretatus sit quamque esse vocis eius originem dixerit Gavius Bassus	398

CHAPTER HEADINGS

	PAGE
XVII. A discussion of the natural quantity of certain particles, the long pronunciation of which, when prefixed to verbs, seems to be barbarous and ignorant, with several examples and explanations .	363
XVIII. Some stories of the elder Publius Africanus, taken from the annals and well worth relating . .	369
XIX. What Marcus Varro wrote in his <i>Philosophical-historical Treatise</i> on restricting the diet of immature children	373
XX. On the punishment by the censors of men who had made untimely jokes in their hearing ; also a deliberation as to the punishment of a man who had happened to yawn when standing before them .	373

BOOK V

I. That the philosopher Musonius criticized and rebuked those who expressed approval of a philosopher's discourse by loud shouts and extravagant demonstrations of praise	381
II. About the horse of king Alexander, called Bucephalas	383
III. The reason and the occasion which are said to have introduced Protagoras to the study of philosophical literature	385
IV. On the word <i>duovicesimus</i> , which is unknown to the general public, but occurs frequently in the writings of the learned	387
V. How the Carthaginian Hannibal jested at the expense of king Antiochus	389
VI. On military crowns, with a description of the triumphal, siege, civic, mural, camp, naval, ovation and olive crowns	391
VII. How cleverly Gavius Bassus explained the word <i>persona</i> , and what he said to be the origin of that word	399
	lix

CAPITULA

PAGINA

VIII. Defensus error a Vergilii versibus, quos arguerat Iulius Hyginus grammaticus; et ibidem, quid sit lituus; deque <i>ἐτυμολογία</i> vocis eius	398
IX. Historia de Croesi filio muto, ex Herodoti libris	402
X. De argumentis quae Graece <i>ἀντιστρέφοντα</i> appellantur, a nobis "reciproca" dici possunt	404
XI. Biantis de re uxoria syllogismum non posse videri <i>ἀντιστρέφειν</i>	408
XII. De nominibus deorum populi Romani Diovis et Vediovis	412
XIII. De officiorum gradu atque ordine moribus populi Romani observato	416
XIV. Quod Apion, doctus homo, qui Plistonices appellatus est, vidisse se Romae scripsit recognitionem inter sese mutuam ex vetere notitia hominis et leonis	420
XV. Corpusne sit vox an <i>ἀσώματον</i> varias esse philosophorum sententias	426
XVI. De vi oculorum deque videndi rationibus	428
XVII. Quam ob causam dies primi post Kalendas, Nonas, Idus atri habeantur; et cur diem quoque quartum ante Kalendas vel Nonas vel Idus quasi religiosum plerique vitent	430
XVIII. In quid et quantum differat historia ab annalibus; superque ea re verba posita ex libro <i>Rerum Gestarum</i> Sempronii Asellionis primo	432
XIX. Quid sit adoptatio, quid item sit adrogatio, quantumque haec inter se differant; verbaque eius quae qualiaque sint qui in liberis adrogandis super ea re populum rogat	436

CHAPTER HEADINGS

	PAGE
VIII. A defence of some lines of Virgil, in which the grammarian Julius Hyginus alleged that there was a mistake ; and also the meaning of <i>lituus</i> ; and on the etymology of that word	399
IX. The story of Croesus' dumb son, from the books of Herodotus	403
X. On the arguments which by the Greeks are called <i>ἀντιστρέφοντα</i> , and in Latin may be termed <i>reciproca</i>	405
XI. The impossibility of regarding Bias' syllogism on marriage as <i>ἀντιστρέφων</i>	409
XII. On the names of the gods of the Roman people called Diovis and Vediovis	413
XIII. On the rank and order of obligations established by the usage of the Roman people	417
XIV. The account of Apion, a learned man who was surnamed Plistoniscus, of the mutual recognition, due to old acquaintance, that he had witnessed at Rome between a man and a lion	421
XV. That it is a disputed question among philosophers whether voice is corporeal or incorporeal	427
XVI. On the function of the eye and the process of vision	429
XVII. Why the first days after the Kalends, Nones and Ides are considered unlucky ; and why many avoid also the fourth day after the Kalends, Nones or Ides, on the ground that it is ill-omened	431
XVIII. In what respect, and how far, history differs from annals ; and a quotation on that subject from the first book of the <i>Histories</i> of Sempronius Asellio.	433
XIX. The meaning of <i>adoptatio</i> and also of <i>adrogatio</i> and how they differ ; and the formula used by the official who, when children are adopted, brings the business before the people	437

CAPITULA

	PAGINA
XX. Quod vocabulum Latinum soloecismo fecerit Capito Sinnius, quid autem id ipsum appellaverint veteres Latini; quibusque verbis soloecismum definierit idem Capito Sinnius	440
XXI. "Pluria" qui dicat et "compluria" et "com- pluriens," non barbare dicere, sed Latine	442

CHAPTER HEADINGS

	PAGE
XX. The Latin word coined by Sennius Capito for "solecism," and what the earlier writers of Latin called that same fault ; and also Sennius Capito's definition of a solecism	441
XXI. One who says <i>pluria</i> , <i>compluria</i> and <i>compluriens</i> speaks good Latin, and not incorrectly	443